

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. VI. No. 21. CITY OF NAUVOO, ILL. JAN. 15, 1846. [WHOLE No. 129.]

HISTORY OF JOSEPH SMITH.

HOME BUILT OF CONTINUED.

The same day June 8th, we resumed our journey, and, at evening of the 7th encamped in a place of woods, near a spring of water, at Salt river, where was a branch of the church. Sunday the 8th we had preaching, and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight, with a company of volunteers which they had gathered in Michigan &c. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons with two or three horses each. We remained at Salt River until the 12th refreshing and re-organizing, which was done by electing Lyman Wight General of the camp. I chose twenty men for my life guards, of whom my brother Hyrum was chosen Captain; and George A. Smith was my armor bearer. The remainder of the company was organized according to the pattern at Nauvoo. While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, ordered a discharge of the same at target by platoons, drilled us about half a day and returned to the bank of the river.

June 4th Governor Dunklin wrote to W. W. Phelps and others as follows; mailed at

City of Jefferson, June 9th, 1834.

Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson county. Col. Lucas has resigned his command, he informs me if Lt. Col. Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed who may be appointed to the command of the regiment.

Respectfully,

(Signed) DANIEL DUNKLIN.

The foregoing letter enclosed the following order:

Thomas Pitcher, Lieut. Colonel commandant of the 33rd Regiment.

Sir, On the 2nd day of last May I issued an order to Col. Lucas to deliver the fifty-two guns and one pistol which you received from the Mormons on the 5th day of November last, and reported to him on the third day of the succeeding December to W. W. Phelps, E. Partridge, John Carrill, John Whitmer, and A. S. Gilbert, or their order. On the 24th ult. Col. Lucas wrote and informed me that he had resigned his commission and left the county of Jackson; you as commandant of said Regiment are there-

fore commanded to collect the said arms, if they are not already in your possession, and deliver them to the aforesaid Gentlemen or their order.

Respectfully,

DANIEL DUNKLIN

Commander-in-Chief.

The day following Judge Ryland wrote the following:

"Richmond, 10th June, 1834.

Mr. A. S. Gilbert:

Sir, Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the 'Mormons' and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object, by having the Mormons called together at Liberty next Monday, and there explaining to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, Sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested.—Should my efforts to make peace, fail of success, there can at least be no wrong, or, Sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a christian.

I hope Sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

Yours very Respectfully,

JOHN T. RYLAND

June 12th we left Salt River, and travelled about fourteen miles, encamping that night on the prairie. The inhabitants of Salt River manifested a great respect for us, and many of them accompanied us some distance on our journey. We continued our march daily until the 18th when we pitched our tents one mile from Richmond, Ray county.

In answer to Judge Ryland's the Elders, thousand, among whom were the brethren, assembled at the Court House in Liberty agreeably to the request of Judge Ryland, and a deputation from Jackson who presented the following:

"Near Liberty, 14th June, 1834.

Hon. J. F. Ryland,

Dear Sir, Your communication of the 9th inst. from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county, and as many as conveniently can will be present on Monday next, entertaining some fears that your honor in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give reasonable notice that no such proposition could possibly be acceded to by our society.

We have not heard that it was the intention of your honor to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the Governor to us, he says "I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice." We give this quotation from the Governor's letter to disprove the statement made in the "Upper Missouri Enquirer" of last Wednesday, and conclude by adding that "home is home" and that we want possession of our homes, from which we have been wickedly expelled, and those rights which belong to us as native free born citizens of the United States.

We are respectfully,

Your friends and servants

JOHN CARRILL, Chairman.

A. S. Gilbert, Secretary.

The foregoing was enclosed in the following letter to their lawyers:

"Gentlemen, Will you be so good as to read the enclosed, then seal and hand to the Judge. We have given him an early hint fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery, and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday.

Your friends and servants

JOHN CARRILL,

A. S. GILBERT.

To Messrs. Doniphan & Atchison,

Monday, June 16th. The citizens of Clay county (to the number of eight hundred or a

"PROPOSITIONS OF THE PEOPLE OF JACKSON COUNTY TO THE MORMONS."

The undersigned committee, being fully authorised by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then ——— is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, with one hundred per cent added thereon, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there. They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons, — the valuation to be obtained in the same manner, — the same per cent, in addition to be paid, and the time the

money is to be paid is the same, as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

(Signed) SAMUEL C. OWENS,
RICHARD FRISTOE,
THOS. HAYTON, Sen.
THOS. CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND."

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and Gen. Doniphan replied on the side of peace. The Rev. M. Riley, a Baptist Priest, made a hot speech against the Mormons, and said "the Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out." Turnham, the moderator of the meeting, answered in a masterly manner, saying, "let us be republicans; let us honor our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

Gen. Doniphan exclaimed, "that's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned "adjourn;" another, "go on," and in the midst of this awful crisis a person bawled into the door "a man stabbed." The mass instantly rushed out to the spot, as some said, that "one damned Mormon had got killed," but as good luck would have it, only one Missourian had dirtied another: (one Gilbert, a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the saints a chance to consult what would be most advisable in such a critical instant, and they immediately per-

ned the following answer to the propositions from Jackson county, presented by Owens & Co.

"Gentlemen:—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court-house this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire, and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free born citizens of these United States, and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed) W. W. PHELPS,
WM. E. McCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N. B. As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions aforesaid.

It may be thought, at first view, that the mob committee made a fair proposition to the saints, in offering to "buy their lands at one hundred per cent, in thirty days; and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct; but the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay

county. Campbell swore, as he adjusted his pistols in his holsters, "The Eagles and Turkey Buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry and undertook to cross the Missouri river, after dusk, and the angel of God saw fit to sink the boat, about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus suddenly, and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the Eagles, Buzzards, Ravens, Crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance: which was discovered, about three weeks after by one Mr. Purdie.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th; we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition, but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels ran off from others and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay county that day, but in vain, at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing River, having travelled about fifteen miles. Fishing River, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning, and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county; and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing River, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing River Ford, for

our utter destruction; but after the first snow load of about forty had been set over the river, the snow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp swearing vengeance, we discovered a small black cloud rising in the West, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading, which they commenced the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning, to return to Jackson, having experienced the pitiless peltings of the storm all night, and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights, they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect his servants from the destruction of their enemies, for the hail fell on them, and not on us, and we suffered no harm except the blowing down of some of our tents and getting some wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty

feet in thirty minutes in the Little Fishing River.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies, and while in this situation, on Saturday the 21st, Col. Sconce, with two other leading men from Ray county, come to see us, desiring to know what our intentions were; for, said he, "I see that there is an almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit; I arose, and addressing them, gave a relation of the sufferings of the saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c. and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which every where prevailed against us, and they wept when they heard of our afflictions and persecutions, and that our intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:

"Clay county, 21st June, 1834.

Gentlemen:—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the East, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences that could be required of free citizens of the United States.

Negotiations at the camp are now going on between some gentlemen of this county and our brethren which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed) W. W. PHELPS,

A. S. GILBERT,

W. H. McCLELLAN,

JOHN CORRILL,

ISAAC MORLEY.

To S. C. Owens, and others of the Jackson committee."

From the Millennial Star.

UNION.

One of the most important subjects with which the Saints ought to be acquainted is that of Union. Casting a glance at the rise, progress, decline and fall of various kingdoms that have been established on the earth, we find that their success or overthrow has depended upon their adherence to, or neglect of, this principle. Through this the whole universe of God has been, and is still sustained in its order, beauty, and glory. It is not confined to the Great Presidency of the Celestial world, but serves as a chain by which the whole of the heavenly host are bound together in concert of action, sustaining the laws by which they are governed and preserved. The effects of deviation from this have been manifested, even in heaven, as in the case of the Son of the Morning, whose rebellion and departure from the principle spread their influence so far as to cause the dissension of the third part of the hosts of heaven, but the majority overruling, the order of heaven was preserved and the rebellious cast out. The history of the house of Israel present more striking examples of the power and influence of this principle than that of any other nation. While groaning under Egyptian bondage, the united prayers of this people were successful in causing the power of God to be shown forth in the raising up for them a deliverer in the person of Moses, whereby a deliverance was wrought out for them from the cruel and increasing tyranny of the Egyptian monarch. While they were careful unitedly to attend to the instructions given them through their leader—the power of God was more and more manifest in their own salvation and the overthrow of their enemies; but when they permitted dissensions to arise among them, the blessings of God were stayed and their way became dark and beclouded before them. Thus when

they had escaped the pursuit of their oppressors and passed through the Red sea, some murmured at their condition and longed to be again yoked in their former slavery, whereby they were detained forty years in the wilderness, and with the exception of Joshua and Caleb, none of them were permitted to enter the promised land.

When the generation who had thus proved themselves unworthy of the favor of heaven had passed away, and their successors had gained an entrance into the land which was to be theirs for ever, the influence of union, and the baneful effects of its opposite, were miraculously manifested in the wars they had to wage with the former possessors of the country, who, through transgression, had entailed upon themselves the curse of heaven; as for instance, in illustration of the former, at the universal shout of the people, the walls of Jericho were levelled and a way prepared for their entrance.

When the long continuation of warfare through the reign of the judges, and kings Saul and David had subsided, peace was restored to the land in the reign of Solomon, and with it the people had put aside their own internal broils, the effects of which were an abundant supply of the bounties of the earth, with the approval and blessings of heaven. With Solomon however this seemed to decay, for when his son, Rehoboam, had succeeded him in the government of Israel, dissensions were again introduced, causing the revolting of the ten tribes, the consequences of which were a revival of the wars from which they had had rest; and eventually, in the captivity of the house of Israel, as well as the overthrow of Jerusalem and dispersion of Judah. We will, however, without dwelling further on the history of past generations, give our attention to the work which we have to perform in our times.

The history of the church of Christ, in the present age, shows that while disunion and disorganizations have been the most prominent features of the kingdoms of the world, it has continued moving steadily along, through observance of the principle of union, dispelling with its influence the clouds of darkness which have so long curtained the minds of men while, those who have departed from the principle have not in any way affected its progress, but wrought out their own destruction. As the church becomes more numerous, and the kingdom of God is becoming more fully established, the importance of union among its members is still more manifest. It is absolutely necessary that not only a professed union, but a cementing of heart and soul should dwell with all pre-

sidents, councils, and branches of the church of Christ, in order to accomplish the designs of God in the building up of Zion, or in obtaining those blessings which it is their privilege to enjoy; for, be assured, ye saints of the Most High, that the heavens will be stayed over the heads of any presidency, quorum, council, or branch who are divided in heart, sentiment and feeling, and so will they remain, and the blessings be withheld until the evil is removed; for the Lord will never pour out the richest blessings of heaven, and the priesthood and gifts of the gospel, only upon the principle of that union which the celestial law of God requires. Will not the saints learn wisdom in this late age of the world by precept and example, without being obliged to learn it by sad experience, as did the children of Israel in their forty years wandering through the wilderness without entering the promised land which they might have accomplished in forty days, as did the spies that went before them? Or will they live up to their privileges, and unite together according to the law of God, in faith and works, and gather and build up Zion, and behold her arise in that majesty, strength, beauty, and glory, of which the prophets have spoken? else must they suffer their traditions or disunion to deprive them of these blessings, until they lay their bodies in the grave, without the sight, and their children, or another generation, have the work to perform. The signs of the times indicate good concerning Israel in the city of Joseph since the martyrdom of the prophets. It must be a source of rejoicing to every saint of God, to behold the determined spirit of perseverance and union of the thousands of saints assembled there, in doing the will of God and hearkening to the counsel and sustaining the hands of those chosen of God as shepherds and counsellors in the midst of his house, while the fruits and blessings of this union have been clearly manifest in the rearing of the Nauvoo House and the Temple of the Lord, whose tower points toward heaven, in honor of the united efforts of the Saints, reared in troublous times, almost as Jerusalem once was, with the trowel in one hand of the laborer and the sword in the other. While the saints in Nauvoo are thus straining every nerve to accomplish the designs of God, those scattered abroad ought not to leave the whole burthen with them, but unite with them in their faith and means in establishing the kingdom of God, on the earth, not forgetting to let their prayers ascend up before God, day and night, upon this subject. By the united efforts, alone, of the saints of God, in this last dispensation, the building up of Zion will be effected, and the kingdom of God on earth, be

prepared for a union with the kingdom of God in heaven; and thus shall the chain which has bound together in one the hosts of heaven, extend and grasp in its circumference all who have been obedient to the mandates of God.

W. WOODRUFF.

GREAT FIRE IN TURKEY.

One-half of the town of the Dardanelles has been destroyed by fire. At half-past eleven A. M. of the 25th of October the fire commenced in the Greek quarter, a gale of wind blowing from the north east at the time. Although it was so early in the day, and two thousand Turkish troops, with twelve fire engines were on the spot, the ravages of the all consuming element, and twenty houses were destroyed before any efficacious aid was given. Much might have been done had the engines been in good order; but owing to the gross neglect of Ibrahim Pacha, the Governor of the town, not one of them could be made to work. Had it not been for the assistance of two Turkish soldiers, and the European residents, who occupied themselves in pulling down houses, and regulating the scanty supply of water, the fire would never have been arrested in its progress. The presence of the Pacha was of little use, as his commands being enforced by the whip, no one would work with good will. This terrible fire was not subdued until half-past two A. M. of the 27th, having lasted thirty-nine hours.

The whole of the Greek and Jewish quarters, with the exception of about forty houses, one-half of the Armenian quarter, about one hundred Turkish houses, three mosques, a synagogue, one hundred shops, and a large bath, have fallen a prey to the flames. At least six hundred houses have been destroyed, and, as in many of four to five families lived together, there are about twelve hundred families without a home. Of this number, one-half have taken refuge in the barracks and two adjoining villages, three hundred have found an asylum in the remaining part of the town, and the rest exposed to the inclemency of the weather, or sheltered for the time being in tents. The misery is very great, and the winter approaching. A subscription was immediately set on foot by those who were fortunate in escaping, but will afford only temporary relief, as most of the families have been rendered completely destitute. It is to be hoped that the Sultan will send succor before long, and that charitably disposed persons will be induced to raise contributions in Constantinople, and in different parts of Europe, for the relief of the poor people.

These evil consequences might have been

avoided had Ibrahim Pacha paid attention in time to the earnest and often repeated requests of the Consuls and the fire-engine in his charge should be kept in good order and frequently exercised. All classes of people regretted the unavoidable absence at the capital of the military commandant, Thuessein Pacha; there is but little doubt that, had he been present, under his able management, added to their veneration for his estimable qualities, his commands would have been obeyed with alacrity, and the fire would never have made such awful ravages.

From the Messenger.

TO EMIGRANTS.

We have now on our books the names of about three hundred saints who wish to go by water, and it grieves us to say that only about sixty out of that number will have means sufficient to carry them through. If some of our wealthy brethren who are now dwelling at ease in the world, would but step forward, and plant this company of poor saints, (that have not the means, nor likely to have,) upon the western soil, how soon would it be before they would have it in their power to return forth fold? And how sweet would be the reflections of that mind capable of performing such a noble act. Where is the magnanimity of God's people? Alas, it is in the poor and meek of the earth.

The passage for each person will be fifty dollars; children over five and under fourteen, half price. Each one will need from twenty to twenty-five dollars worth of provisions; the whole amount, seventy five dollars. If we obtain two hundred passengers, in all probability there will be a deduction.

We have been looking for some assistance from another source. A merchant of this city who is now engaged in the Pacific trade, has made us the following propositions: that if he can obtain the government freight consisting of naval stores, to be carried into the Pacific, he will take two hundred of us at sixteen dollars per ton for the room we occupy and fifty more for nothing. As yet this arrangement has not been made, and it remains uncertain whether it will be.

We do not feel to place much dependence on it, lest we are unhappily disappointed. If the arrangement is effected the saints will receive timely notice.

We do not wish any person to give us their names to go by water, and when the time comes for departure to be found missing; by doing so they will bring us into difficulty, and we shall have to be responsible and pay their passage.

as much as though they went. We have selected out all the names of those who have subscribed sufficient (at the rate of seventy five dollars) to take them through, and we shall depend on their going. And all who wish to join the company will send in their names as soon as possible, so that we may know the exact number going and provide them with births two or three weeks previous to the day of sailing, we wish all to hold themselves in readiness to send in a part of their means to furnish all the outlays necessary to be made before sailing.

We have placed the names of some who fell short in subscription on the list of those going. And the amount short will be made up by others who have more than they have need for. The following are their names, Wm. Stout, J. Joyes, J. Hairbaird, Wm. Mack, Wm. Ather-ton.

For the Times and Seasons.

WATER BAPTISM.

Water baptism is necessary and serves in the gospel for salvation to mankind because it is an ordinance of birth and regeneration. St. Jas. 3: 5. Tit. 3: 5. "Born of water," regeneration by washing; otherwise man cannot enter into the kingdom of God.

Mankind were by the fall alienated from the kingdom and glory of God, and subjected to another kingdom and influence of things.—Hence the Lord God sent him forth; "he drove out the man": Gen. 3: 24. In this subjection we are naturally aliens from God, and bondmen to death and the power thereof; and should ever remain as such if the same power and influences only, that were brought by the fall should forever continue. But baptism serves to relieve man from this alienation and bondage, for it is a portion of the gospel or law of grace and exaltation, brought in according to the plan of redemption, through the atonement made by the shedding of blood.

To the mind not understanding the effects of the fall, or Adam's eating the forbidden fruit, it is impossible to conceive the direct reason of the necessity of water baptism as an ordinance of salvation. The 6th verse of the 5th chapter of 1st John, gives some clue to it: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Also Gen. 9: 4. "Flesh with the life thereof, which is the blood thereof." The life of man is not as it was before the fall. It was then susceptible of eternal duration, and that because it was governed and controlled by spiritual influence and power. It is now susceptible of temporal duration only, because

it is sustained by temporal, or corruptible influences; for the power of this life consists in water and blood. "The Father, Son, and Holy Ghost bear record in heaven, & are one in purpose." "The spirit, and the water, and the blood have witness in the earth," and agree in one purpose. By the testimony of the spirit we understand what is the truth. Through the shedding of blood, or, the atonement, we have the privilege of the truth; and in the ordinance of water baptism, as a principle of truth, we become the adopted children of God; water baptism as an ordinance of regeneration, because that in the fall, or, in eating the forbidden fruit, water gained a controlling influence over the body temporally; the shedding of blood, as a sacrifice for sin, because that in the fall blood became the principle of life in man temporally; and the testimony of the spirit to witness of the truth, because that under the influence of blood and water in the body, the mind is clogged, stiffened, and darkened; and the body incapacitated to endure the presence of God. Hence the dispensation of his spirit is given that we may be led in the right way; and the shedding of blood required, for we must be restored to the spiritual life; and birth by water granted as the beginning of our exaltation to the presence and glory of God through the gospel.

As the fall left us, so the gospel, or law of grace finds us; and we are no better for the favor of God in this thing, if we do not use it; than as though it had not been given. But it is given, and we have the hope of exaltation to happiness, glory, and power in eternal life, and that too by the exercise of the principle and power of things we find ourselves in actual possession of. By the alienation came in us water for both good and evil, and now by water cometh for us the adoption. See the analogy, and above all see the mercy and goodness of God, which together extend through and exist in relation to not only water baptism, but every principle and ordinance of salvation to mankind.

V. H. BRUCE.

City of Joseph, Dec. 26, 1845.

An important case is before the Supreme Court at Washington, in which a fund of about five hundred thousand dollars, deposited in various moneyed institutions in Philadelphia, is involved. The correspondent of the Baltimore Patriot says that it has been litigated since the year 1824, in England and this country, and is a contest for the large fortune of Mr. Apden, who died about twenty-five years ago in London.—*Mo. Rep.*

TIMES AND SEASONS.

CITY OF NAUVOO,

JAN. 20, 1846.

JANUARY.

January, thus far, has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the Temple. Nothing has appeared so much like a "finish" of that holy edifice as the present. The steeple story was finished in December, and if the Lord continues to favor us, the first story above the basement, will be completed ready for meeting, in the month of February. The Font, standing upon twelve stone oxen, is about ready, and the floor of the second story is laid, so that all speculation about the Temple of God at Nauvoo, must cease.

The blessings promised, are beginning to be realized, and the worthy saints, who have watched and labored night and day, go in and receive the "penny appointed," and know of a certainty that diligence, faithfulness, and charity are rewarded. O, Lord, the true hearted saints now know that the endowments and blessing upon the faithful, as far exceeds the earthly glory of Babylon, as the sun outshines a spark from the fire; and therefore, we beseech all who would be saved, "to quit their vanity" for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

NOTICE.

To whom it may concern:—This is to notify the church in general, that Hiram Stratton, was, on the 18th of January, 1846, cut off by the 30th Quorum of seventies, for unchristian-like conduct.

GEHIAL SAVAGE, President.

City of Joseph, Jan. 19, 1846.

Nauvoo, Dec. 30th 1845.

To the Editor of the New York Sun;

Sir: I wish to inform you, and the Public through your paper, that the letter published Tuesday morning, December 9th, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.

EMMA SMITH.

THE FATHERLESS AND WIDOW.

Throw down your prison walls and let the thief return to his broken hearted companion and suffering children, and labor until he earns sufficient to restore four-fold,

A CIRCULAR OF THE HIGH COUNCIL.

TO THE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL WHOM IT MAY CONCERN: GREETING.

Beloved Brethren and Friends:—We, the members of the High Council of the Church, by the votes of all her authorities, have unitedly and unanimously agreed, and embrace this opportunity to inform you, that we intend to send out into the Western country from this place, some time in the early part of the month of March, a company of pioneers, consisting mostly of young, hardy men, with some families. These are destined to be furnished with an ample outfit, taking with them a printing press, farming utensils of all kinds, with mill irons and bolting cloths, seeds of all kinds, grain &c.

The object of this early move, is, to put in a spring crop, to build houses, and to prepare for the reception of families who will start so soon as grass shall be sufficiently grown to sustain teams and stock. Our pioneers are instructed to proceed West until they find a good place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting place, until we can determine a place for a permanent location. In the event of the President's recommendation to build block houses and stockade forts on the route to Oregon, becoming a law, we have encouragements of having that work to do; and under our peculiar circumstances, we can do it with less expense to the Government than any other people. We also further declare for the satisfaction of some who have concluded that our grievances have alienated us from our country; that our patriotism has not been overcome by fire—by sword—by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country. Should hostilities arise between the Government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the claim of the United States Government to that country. It is geographically ours; and of right, no foreign power should hold dominion there: and if our services are required to prevent it, those services will be cheerfully rendered according to our ability. We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans, and should our country be invaded we hope to do, at least, as much as did

the conscientious Quaker who took his passage on board a merchant ship, and was attacked by pirates. The pirates boarded the merchantman, and one of the enemies men fell into the water between the two vessels, but seized a rope that hung over and was pulling himself up on board the merchantman. The conscientious Quaker saw this, and though he did not like to fight, he took his jack-knife and quickly moved to the scene, saying to the pirate, "If thou wants that piece of rope I will help thee to it." He cut the rope asunder—the pirate fell—and a watery grave was his resting place.

Much of our property will be left in the hands of competent agents for sale at a low rate, for teams, for goods and for cash. The funds arising from the sale of property will be applied to the removal of families from time to time as fast as consistent, and it now remains to be proven whether those of our families and friends who are necessarily left behind for a season to obtain an outfit, through the sale of property, shall be mobbed, burnt, and driven away by force. Does any American want the honor of doing it? or will Americans suffer such acts to be done, and the disgrace of them to rest on their character under existing circumstances? If they will, let the world know it. But we do not believe they will.

We agreed to leave the country for the sake of peace, upon the condition that no more vexatious prosecutions be instituted against us. In good faith have we labored to fulfil this engagement. Governor Ford has also done his duty to further our wishes in this respect.—But there are some who are unwilling that we should have an existence any where. But our destinies are in the hands of God, and so also is theirs.

We venture to say that our brethren have made no counterfeit money: And if any miller has received fifteen hundred dollars base coin in a week, from us, let him testify. If any land agent of the General Government has received wagon loads of base coin from us in payment for lands, let him say so. Or if he has received any at all from us, let him tell it.—Those witnesses against us have spun a long yarn: but if our brethren had never used an influence against them to break them up, and to cause them to leave our city, after having satisfied themselves that they were engaged in the very business of which they accuse us, their revenge might never have been roused to father upon us their own illegitimate and bogus productions.

We have never tied a black strap around any person's neck, neither have we cut their bowels out, nor fed any to the "Cat-fish." The

systematic order of speaking of which these grave witnesses speak, must certainly be original with them. Such a plan could never originate with any person, except some one who wished to fan the flames of death and destruction around us. The very dregs of malice and revenge are mingled in the statements of those witnesses alluded to by the "Saugamo Journal." We should think that every man of sense might see this. In fact, many editors do see it, and they have our thanks for speaking of it.

We have now stated our feelings, our wishes, and our intentions: And by them we are willing to abide; and such Editors as are willing that we should live and not die; and have a being on the earth while heaven is pleased to lengthen out our days, are respectfully requested to publish this article. And men who wish to buy property very cheap, to benefit themselves, and are willing to benefit us; are invited to call and look: and our prayer shall ever be that justice and judgement—mercy and truth may be exalted, not only in our own land, but throughout the world, and the will of God be done on earth as it is done in Heaven.

Done in Council at the City of Nauvoo, on the 20th day of January, 1846.

SAMUEL BENT.

JAMES ALLRED.

GEORGE W. HARRIS,

WILLIAM HUNTINGTON,

HENRY G. SHERWOOD,

ALPHEUS CUTLER,

NEWEL KNIGHT,

LEWIS D. WILSON,

EZRA T. BENSON,

DAVID FULLMER,

THOMAS GROVER,

AARON JOHNSON.

DISCOURSE OF ELDER JOHN TAYLOR,
DELIVERED SUNDAY AFTERNOON,
JULY 6TH, 1845.

Reported by G. D. Watt.

I have been requested to address you this afternoon and I do so with pleasure, for I feel at home among the saints of God and delight in speaking to them of the things of the kingdom, and unfolding to them the principles of eternal truth. Since I have sat here, some ideas have occurred to my mind, upon which I thought to make a few remarks.

There have been certain ideas advanced on the stand, that seems to puzzle the minds of many of the saints; and as truth, light and intelligence are what we are all in search of, and a knowledge of correct principles is of importance, it may be well to attempt to throw light

on a subject that seems now to many to be wrapped in obscurity and involved in mystery. It has been remarked frequently that we are in eternity, and that we have now begun to live for ever. A great many are at a loss to understand how it is that we have begun to live for ever, and how we are connected with eternity. The remarks are certainly novel; and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word eternity. I do not know but that on entering upon this subject, I should have to take notice of certain remarks made by me last Sabbath in relation to the everlasting unchangeable principles of the gospel; but an every principle pertaining to the gospel of Jesus Christ is eternal. It all has a relevancy to the subject about which we are now speaking.—The same principles that now exist in relation to the gospel, existed in the various dispensations, that have been in being in the different ages of the world; they existed in the days of Moses, and in Enoch's day, and in the days of Adam; and they existed in eternity, in the mind of God, before this world rolled into existence, or the morning stars sung together, or the sons of God shouted for joy. When we speak of these things, we have reference, not so much to our existence here on the earth, as we have with regard to principle; principles relative to our coming into existence in this time, to live upon the face of the world a few years.

But although we came into existence here, we existed thousands of ages before we came here; we only came here to live on this stage of action, wherein we are to work out our probation, and to prepare ourselves for the eternal courts of glory and a celestial kingdom of God. Time is short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or man a "living soul." Jesus existed thousands of years before he came here; and so did we, a body was prepared him; and a body has been prepared for us; and although the body may be killed or die, the spirit cannot, and as Jesus lived before he had his body; he lived also after his body was slain and inanimate. He had power to lay down his life or body and power to take it up again, and where did his power exist if he was dead? Our Savior spoke on a certain occasion, on the last great day of the feast, and said "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence who heard and believed those things,

and to whom he did then address himself?—Are they living in their tabernacles, here upon the earth? Or, have they not, long since slept with their Fathers, and their bodies have mouldered with their mother earth, to wait for the resurrection of the dead. This is the precise situation of those individuals, and yet our Savior made use of the same kind of language with regard to eternity, or living for ever, says he, "He that liveth and believeth in me, though he were dead, yet shall he live, and he that liveth and believeth shall never die."

There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead shall burst the barriers of the tomb as Jesus did. "He that liveth and believeth in me, shall never die." They have begun to live a life that is eternal, they have got in possession of eternal principles. They have partaken of the everlasting priesthood which is eternal, without beginning of days or end of years. They have become familiar with eternal things, and understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things and consequently their life is hid with Christ in God. Christ lives and he in them, and they in him. Though he is dead, he ever liveth to make intercession for us, and all who partake of the same spirit, live to him and for him and to and for eternity, or in eternal glory; and if other bodies should die as his did, they will be where Abraham, and Isaac, and Jacob are waiting for the resurrection of their bodies. "For God is not the God of the dead but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult to convey right ideas of to man. It is not an easy task, to define, or unfold to man the relationship we have to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while, what says the scriptures, they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligencies that exist in the eternal world, these persons having the everlasting priesthood still continue to exist and roll forward the great designs of Jehovah. Abraham died so says the scriptures, yet Abraham lives, and long after the time his body mouldered in the dust, we find that Lazarus was seen in his bosom.

We read of Adam or Michael if you please, of Gabriel and some others. Who was Michael

ell and who Gabriel? They were those who had existed in this world, these persons, having the Everlasting Priesthood, and who now exist in the eternal world to administer in offices pertaining to men on earth.

Who was it that came to our Savior, to administer unto him when he was on the mount with Peter, James and John? We read that Moses and Elias was seen with him.—What were they doing there; if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? he was in the spirit on the Lord's day, and had the heavens opened unto him and the glories of the eternal world unveiled to his astonished vision. He gazed upon the future purposes of God, and wrapt in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God." John might have said, You were dead long ago. No, but says Jesus, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. Michael, Gabriel, Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work they had commenced upon the earth. They had the everlasting priesthood, while upon earth and officiated in it, according to the eternal purposes of God, and the laws that govern the eternal world, while they were upon this earth and then they left this earth they still lived, in another sphere; their names were not blotted out of existence, they had the everlasting priesthood that administers in time and eternity. This was the situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the Apostles. He says, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honors, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They know not how to save themselves, or their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that

govern the eternal world, and the kingdom of Jehovah, have their understandings once enlightened by the spirit of God, let the intelligence of heaven once beam upon their hearts, and their capacities be expanded by the power of eternal truth, and by the word of salvation, and they will awake out of slumber, exclaiming what have I been doing all my life long? I have been searching for intelligence, for honor, and glory. I have been searching after truth; but find that I know nothing of God, of spirits, of angels, of Heaven, of Hell, or of eternal life. I have been in a sleep, which is worse than the sleep of death. Let such individuals be once awakened, and understand by the teachings of the spirit of Jehovah, the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom; the spirit of God beams upon their minds with resplendent glory, and life at once springs up. Yes, they are born again, not of flesh, or of the word of man, but of God; they are born again of the spirit, and are made new creatures in Christ Jesus;—thus being born again of the spirit of God they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies are going to live to all eternity, for we know the scriptures say, that "it is appointed for man once to die." And another scripture says, "he that liveth, and believeth in me, shall never die." Does the scripture contradict itself? What are we to understand by these sayings? One scripture says, it is appointed for man once to die, and yet Jesus says, "he that liveth, and believeth in me, shall never die. A man that liveth and believeth in Jesus Christ, has the principles of everlasting life within him, and hence says Jesus, 'if any man thirst let him come to me and drink,' and says he, 'I will be in him a well of water springing up unto everlasting life, and the water that I shall give him, shall be in him, a well that shall spring up unto everlasting life,' do you believe it? So said Jesus, and the principles that he taught, were the eternal truths of Heaven, they were true before he uttered them, they existed in eternity; they were true after he uttered them, and they are true now. It has the principle of life in itself, and is so true that all those, who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them, 'a well of water, springing up unto eternal life,' hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds, things back and things to come, and as Judge Phelps says, in one of his hymns, it is: "eternity now and eternity then."

We have begun to have a relationship with eternity and eternal things. We knew nothing of these things, while we were associated with the christian world. If a man took any steps with regard to anything, formerly, it was considered only in regard to time, and at death, every thing ended. If a man should have a friend drop out of existence and not be converted, his doom was to go down, down, down, to the bottom of the bottomless pit, to be bound for ever and ever in the flames of liquid fire, and brimstone. In those days, every body were unacquainted with the great principles of salvation; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they cannot be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Savior was put to death in the flesh and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes he came to open the prison doors, and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, and so will every believer be, and be put in possession of the same eternal principle, for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom and misery and death; ours of life and immortality. All the wisdom of the religion, or of the nations of the earth, is but to be prepared to meet death. When I went to the Methodist class meeting, it used to be asked me: well, brother, are you prepared for death? I don't think any thing about death. I don't believe in meeting Christ at death. I believe that Christ is our life and that when he who is our life shall appear, we shall appear like unto him in glory, he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning and it will have no end. What is the Priesthood? It is everlasting; it had no beginning and it will have no end. What is the gospel? It is everlasting; it had no beginning and it will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing; that would be impossible. But the christianism, nothing is impossible with God. He made the world out of matter that existed

before he framed it. He spake; chaos heard; and the world rolled into existence. There is no end to the works of the Almighty, but we may soar among the knowledge of God, forever. We can look unto Jesus Christ, forever. We can do the works that he did, and greater; because he has gone to the Father, for we are told, all things were created by him, and for him; principalities, powers, things present, and things to come; and if ever we should get to such a state, as to be like him, we might be able to do such kind of business as he did; the same as carpenters, or any other mechanics, know how to make the various utensils that are used by man. They do not make them out of nothing; the trouble is to get material. It troubles them sometimes to get stock to commence business, or to drive business ahead, and I expect we shall want some one to counsel us and shall have to covenant to abide by his counsel, and walk to the mark. It is also necessary that we should learn the principles of order and government; but first we must learn how to govern ourselves; next, how to govern our families, and, in the next place, learn how to be governed, which is the hardest lesson that can be set us; it is worse than to govern somebody else. Jesus was not prepared to govern, till he was placed in circumstances that gave him experience. The scriptures say, it is necessary to the bringing of many souls to glory, that the Captain of our salvation should be made perfect through sufferings. So, he was not perfect before, but he had to come here to be made perfect; he had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary. Had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised, by the world. The reason why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed; apostates are in our midst, which cause trouble and vexation of spirit, and it is all to keep down our pride and learn us to honor the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were Methodists, we would say is not that brother, so and so? what a holy man, so and so is; he is a pattern of piety; but when the gospel appears among them, they loose all their false religion and pretended piety in one day, and are as guilty of as much folly as any body else, though they would seem to be more righteous than the angels who are on

high, or the intelligences that surround the throne of God. The trials to which they are exposed drag into day-light their follies, tear away their mask and false covering and make them appear in their true colors. This is just the situation that we are placed in, and it is necessary that we should be tried and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You never would whip your boy if you could make him good without whipping. I will tell you how it is with me, if I had sinned against God. I would go to him and confess my fault and ask for forgiveness. If I have sinned against the brethren I will go to them and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, and I would rather humble myself and ask forgiveness before I got it. If you transgress against the law of God, and do not find it hard to kick against the pricks, I do not know any thing about it; but says one, it is almost impossible for me to endure it. You had better however endure it than endure a worse thing for it is the intention of God to try you. Some of the brethren talk a great deal about their troubles and trials. They say I can hardly endure it. I am not sorry that you are tried; but I am glad of it; and some of the sisters will put on a pitiable face, and look so mournful; you would think they were going to give up the ghost; I am glad of it, I am glad to see people in trouble when I know that it is for their salvation? Do you feel sorrowful? I do not know that I do, & if I did, I would not tell any body about it. I feel just like the Methodists sing 'there is a better day a'coming, praise the Lord.' I believe in that scripture that says: We have sorrow in the night but joy cometh in the morning. I am willing to bear it, and say roll on ye proud billows, and take your own course. I pray that I may not swerve to the right or to the left, and do nothing against my brother or my sister or against God; but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings. We should have them roll upon our heads; until there was no room to contain them: blessings of every kind; blessings temporal, spiritual, and eternal, and as we have begun to live for eternity, and as God is our Eternal Father, and has taught us eternal principles; and as we are obtaining an eternal relationship with God; and with each other, we shall understand; by and by, when that house is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or any body else? We fear

nothing but God. We fear God and know no other fear. We are in the hand of God, and know the will of God, and are acting with reference to eternity, to make provisions for our dead, and our posterity to come. Well, says some, "we do not all understand this." You will understand it and what you do not know now, you will know hereafter, for there are those that understand it perfectly. There are those who know how to save themselves, and those that are dead. They know what step to take; what course to pursue, and what ordinances to administer in, and how to administer them; and all about it, and how to place you in a relationship to God and angels, and to one another, and you will know more about eternity and eternal life than you do now. These are some of the feelings that I have in relation to this subject; and when I speak of living forever, and being in eternity; I will tell you how I feel:—I feel surrounded with eternal principles; I feel like being united with an eternal covenant, to God and my friends, which you will understand, by and by, and being in possession of eternal principles, the necessity of an eternal covenant, and to hold a relationship with those who have gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the kingdom is ours; all things are ours; and ye are Christ's, and Christ is God's, and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure let us round up our shoulders and bear them in the name of the Lord, and not murmur. The pattern has been set before us by some of the ancients; at the time that Job's sons were slain, by the falling of the house; and the taking away of the earth &c. All the time he was deprived of every thing, and his body was covered over with scabs and petrifying sores; and at the time his friends forsook him and his enemies tantalized him. Did he begin to find fault with any of those people that had stolen his oxen, sheep and camels &c? No, he never opened his head about it. He knew they were under the guidance of the Almighty. He did not complain, nor wish his enemies to be cursed; but he said, the Lord gave; and the Lord taketh away, blessed be the name of the Lord. Do not find fault if we have a few apostates among us here; for they are mean, damnable and pitiable characters. They were made for that purpose, and have got to magnify their calling. How mean and contemptible and devilish they are; they would not fulfil the measure of their creation, if they did not do it. Do not find fault with

them, but let them do their own business, and pursue their own course, and if they come across you, cut their ears and send them over the river; but not too many at a time, lest by cutting off too many branches, you spoil the growth of the seed. It is necessary we should have such things to meet with that we may be made perfect through suffering. Let us, then, love and fear God and keep his commandments.

I do not know that I have explained this eternal life to the mind of every individual so that they can understand. I will try again to do it. Before we were acquainted with this gospel, we knew nothing about eternal principles, for it was not until we became acquainted with it, and embraced it that we had in our possession of eternal life; before that we were ignorant of God, angels, spirits, heaven and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which gives us a right to the throne of Jehovah, to as many as believe to them gave he power to become the sons God; before they were born they were not sons; but being born, we become sons; children; young men, and after that men. It is necessary that men be acquainted with eternal principles, that the seed should be sown, to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow and we shall not reap good seed except good seed shall grow. The everlasting gospel or the everlasting priesthood was not known till the Lord revealed it from the heavens by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small when it first began; but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedic priesthood, holds the keys that unfold the purposes of Jehovah, and drags into day-light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked: Yea, "Life and immortality is brought to light through the gospel." If we can see life and immortality let us hide ourselves under it; make a mantle of it: imbibe it in our spirit; become inoculated with it; and we shall live forever, it

will spring up to everlasting life, to eternal glory, and salvation, and whoever is in possession of it; is in possession of salvation, and whoever is in possession of salvation, is in possession of eternal life. It emanated from God; yea, it is God. Do you believe it? what saith the scriptures? Know ye not that Christ dwelleth in you, except ye be reprobates, and in Christ is life, and that life is the light of men; and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory.

Is it not a glorious subject to dwell upon; the principles of eternal life, the idea of being in God, of having him about us, to control, sustain, and bless us. I tell you there are glorious themes; themes, that angels delight to dwell upon; and that cheers the hearts of the intelligences around the throne of God; the principles of eternal life with them, is a delightful subject; and you will understand more about it, shortly, after you get more teaching upon the subject. The scriptures could not tell all things, nor never can, because there are times and seasons, laws, principles, and authorities, that regulate, govern, control, and put in order. We have got to come according to order, and not disorder; suffice it to say, then, that we understand something of the principle of eternal life. God is in all things. "He is the light that lightens all things; he is in the moon, and the light of the moon, and the power by which it was made. He is also in the sun, and in the light of the sun, and the power by which they are made, and the same light that lighteneth our understanding, even the spirit of the most High God; is in all things; and round about all things; and through all things. To some men God is a consuming fire; but to the saints eternal life, and glory. Let us be patient, and submit to the authorities of God in all things; and be governed by the authority of the eternal priesthood, and you shall understand all things pertaining to your salvation. Trust in God, and the authorities of his church; do not be fearful and unbelieving, for the fearful and unbelieving go outside of the city. Do not be troubled about anything. I should be ashamed of telling any body I was troubled. Talk about your troubles, for God's sake let me never hear it again; talk about peace and the principles of eternal life; about God, angels, &c. We want peace and the fellowship of the spirit of God in our midst, and all will be well. I am surprised to hear any body talk about troubles, poor creatures; you have a little soul. I never had much trouble myself: I have no time to be troubled for taking care of other people; I do not know that